5 7 M. 42

"*Ignorance productive of Atheism, Faction, and Superstition;*"

Tho Burg
X

A SERMON,

PREACHED BEFORE

THE UNIVERSITY OF CAMBRIDGE,

ON

COMMENCEMENT SUNDAY, JULY 1, 1798.

1609/1025.

BY THOMAS RENNELL, D. D.

LATE FELLOW OF KING'S COLLEGE, AND MASTER OF THE TEMPLE.

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To the Rev. and Learned

ROBERT TOWERSON CORY, D. D.

VICE-CHANCELLOR,

The Rev. and Learned the Heads of Houſes,

IN THE UNIVERSITY OF CAMBRIDGE,

THIS DISCOURSE,

Printed at their Requeſt,

AND DICTATED BY A WARM AND AFFECTIONATE ZEAL FOR THE HONOR, PROSPERITY, AND PERMANENCY OF THE ANCIENT AND VENERABLE SEMINARIES OF RELIGION, LEARNING, AND LOYALTY, OVER WHICH THEY PRESIDE,

IS INSCRIBED,

By their obliged and devoted Servant,

THOMAS RENNELL.

BRITISH MUSEUM
15
MAR
68

HOSEA, C. iv, v. 6.

"MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE.

THE miſery of ignorance and the benefits of knowledge all mankind agree in confeſſing, and therefore on this head it ſhould ſeem we have no need to have recourſe to Prophetical illumination. But in many obvious concluſions, difficulties occur, or queſtions involving difficulty in a proximate ſtage of enquiry. When our bleſſed Lord declared unto Pilate, "*for this cauſe came I into the world, that I ſhould bear witneſs of the truth,*" Pilate propoſed a queſtion ſufficiently embarraſſing to one not inſtructed in the wiſdom which the Redeemer of Mankind

Mankind came from heaven to teach—"*What is Truth?*" A queſtion certainly not put captiouſly or ſophiſtically, but with ſuch a deſire of information as the ſtate of opinions at that time rendered highly rational and juſtifiable in the Roman governor. Thus, with regard to a ſubject ſo congenial to truth as knowledge, if a ſimilar queſtion were put, before an anſwer could be returned, much thought would be requiſite, even among thoſe who are habituated to reflection and diſcuſſion. Thoſe poſſibly *leaſt* qualified to return an anſwer, would be moſt forward and precipitate in attempting it. Surely, without any deſire to deſcend to the meaneſt employment of the underſtanding, a cavil upon the definition of a word, it might be aſked, whether the nature of knowledge, *general* or *particular*, *primary* or *ſubordinate*, was enquired into? If the exiſtence of a knowledge, to which all other is inſtrumental and ſubſervient, could be traced, which points to the end, which regulates the acquiſition, which aſcertains the boundaries of all other branches, can be proved, and is admitted, what is it, and where is it to be found? I can hardly bring myſelf to imagine that in the moſt informed aſſembly, the reſolution of this queſtion would be either immediate or uniform.—Farther, if there *is* a knowledge, on which not only the improvements, and the refinements, but the very exiſtence of ſociety depends, the ſtate of this muſt be in its nature moſt

deeply

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deeply awful and intereſting. It was the language of Pagan Philoſophy that ſuch a knowledge *did* exiſt.* The tranſcendent powers of natural genius, which the Almighty, for purpoſes infinitely wiſe, vouchſafed to ſome of the high architects of heathen wiſdom, enabled them to diſcern, that all ſcience, as exerciſed in its inferior provinces, required ſome principle of a ſublimer nature, which might afford cement, conſiſtence, and baſis to every ſubordinate effort and exertion of the human intellect. In exploring this principle, they however failed—and inſtead of ſubſtantial truth, were loſt in the deluſive twilight of a magnificent though ineffectual and perpetually baffled metaphyſical ſpeculation. But thoſe upon whom the "*Day ſtar*" of revelation, either Patriarchal, Moſaick, or Evangelical aroſe, found in the diſtinct diſcovery of a moral Governor of the Univerſe, and the full and unequivocal diſplay of his attributes, that knowledge which marks the origin, the limits, and deſtination of every faculty, talent, and acquiſition.

When then we are inſtructed by Almighty God that there is a knowledge, *for the lack of which a people is deſtroyed*," we muſt infer both from the reaſon of the thing, and the concurring teſtimony of revelation, that it is the knowledge of himſelf,

* Note 1.

his

his nature, his providence, and his power. There are very few inſtances where a people poſſeſſing this knowledge is deſtroyed, even by external violence, none I believe by internal cauſes of convulſion and ruin. When then the ſtate of man is diſordered, not only in one nation, but "*as the lightning that lighteneth out of one part of the earth ſhineth even to the other*," ſo a ſhock and conflagration is communicated to every civilized nation under the Sun; when, in ſome, Ruin has had its perfect work in its moſt hideous forms, and in almoſt every other the tempeſt ſeems ripe for burſting,—to ſearch for this in any other than in the divine counſels, is to be blind indeed to the operations of Him whoſe working is from everlaſting to everlaſting. If it be true that knowledge and wiſdom are the ſtability of proſperous times, the converſe will equally claim our attention, that "*for lack of knowledge a people is deſtroyed.*" To enquire, with as much conciſeneſs as poſſible, into the moral cauſes included in both theſe ſcriptural propoſitions, as they appear to exiſt in our own country, to mark their operation and effects in the events taking place within our obſervation, cannot be in times of common danger and alarm alien either to the occaſion on which we are aſſembled, or unſuited to the attention of thoſe to whom it is my immediate province to addreſs myſelf.

I am

I am extremely aware that ſtrong exception will be made to a ſtatement which repreſents any deficiency in Wiſdom in an age calling itſelf knowing and enlightened beyond all former example. That ſuch *is* the character of the times in any branch of learning might fairly be doubted. But it is not my intention, to inſtitute a regular compariſon between the various acquiſitions and exertions of ourſelves and our predeceſſors. In compaſs and command of language, in ſimplicity and energy of diction, in orderly and comprehenſive thought, in profoundneſs of learning, and in the detail of accurate and patient inveſtigation, I cannot help thinking that we ſhould be unwiſe in conteſting the ſuperiority. But it is more to my purpoſe to mark thoſe intellectual habits which interfere with the cultivation of that knowledge which directs, ſuperintends, and ſanctifies every portion of wiſdom we can acquire. The language of the ancient Theology of the Engliſh Church is, that* "we are capable of God both by Underſtanding and by Will: by Underſtanding, as he is that ſovereign truth which comprehends the rich treaſures of all wiſdom; by Will, as he is that Sea of Goodneſs whereof whoſo taſteth ſhall thirſt no more." With *ſuch* principles of wiſdom predominating in their intellect, and reigning in their affections, did our predeceſſors in theſe ſeats of learning,

* Hooker.

learning, for a long courſe of time ſubſequent to the Reformation, proceed in their literary career. Whatever was the region of ſcience which they explored, whatever branch they cultivated, they ſteadily kept in view the Great Source of every good and perfect gift, in whom, by whom, thro' whom, for whom are all things. Not only in treatiſes where Theology was the profeſſed object, was divine knowledge diffuſed, but in thoſe where the connection was leſs viſible and direct. The divine adminiſtration was perpetually pointed to by the Hiſtorian; the paſſions of men conſidered as mean and ſubordinate inſtruments to the ſteady diſpenſations of juſtice or mercy, of reward or puniſhment, to communities of men either acknowledging the hand of the Almighty, or preſumptuouſly oppoſing his counſels and commands.

In examining the moral ſyſtem of man, and his powers, inclinations, and habits in the attainment of happineſs, Religion was conſidered as the polar ſtar of morality. Still more in Natural Philoſophy was the finger of God, whether in his outward ſtructure, the laws of the material world, and the motions of the heavenly bodies perpetually pointed out and deſignated. Every work was in ſome meaſure a ſchool of divine knowledge; and yet no man alive will, if converſant in the works of theſe men, preſume to ſay that their efforts were cramped or confined

fined by their piety. Was the political ſagacity of a HOOKER the leſs conſpicuous for the perpetual eagerneſs he expreſſed to found every maxim, and the ſoundneſs of all regimen, on the love and admiration of Almighty God? Was the wiſdom of a BACON, in diſcerning the provinces, in marking the limits, and pointing to the advancement of moral and ſcientific truth, the leſs ſublime for his reverential awe of the Deity, and his zealous and orthodox profeſſion of the faith of Chriſt, in all the magnanimous humility of Chriſtian abaſement? Is the hiſtory of a CLARENDON leſs grave, ſplendid, inſtructive, and dignified, for that ſpirit of conſtant piety which pervades and upholds every ſentiment and reflection? Are the reſearches of theſe men *leſs* profound, their intellect *leſs* penetrating, their knowledge *leſs* exuberant, their genius *leſs* lighted, and their eloquence *leſs* enflamed, than that of thoſe who are now employed in the ſame provinces of learning and ſcience? Be this as it may—certain it is, that the channels by which the knowledge of religion was communicated, are neither ſo numerous or abundant as in the days of our fathers; and rarely is it indeed that, except in works directly treating of Theology, any pious reference, even when the ſubject moſt points to it, is made to the diſpenſations and moral government of Almighty God. In a variety of cauſes will this be traced; in none more than in PRIDE, or in its abortion, VANITY. The obſtruc-

tions

tions which theſe have interpoſed to the general acceptance of the Goſpel, are greater than expreſſion can reach. There is a knowledge, "*for the lack of which a people is deſtroyed;*" and there is, on the contrary, a knowledge by which "*every man is brutiſh, every founder is confounded by his graven image, for his molten image is falſehood, and there is no breath in them. They are vanity, and the works of errors, and in the time of their viſitation they ſhall periſh.*" Such idols are the high prerogatives of human nature and human reaſon, which modern philoſophy calls upon its diſciples to aſſert. This engenders a fondneſs for PARADOX, than which nothing can be a greater obſtruction to *all* knowledge, and *particularly* to the knowledge of God and his diſpenſations. All PARADOX, even in its moſt ingenious form, is mere debility, and in no inſtance a mark of energy or ſtrength of mind. And it is obſervable that in proportion to the love for this, the intellectual appetite is palled and vitiated for the perception and inveſtigation of genuine truth. Hence thoſe miſchievous abſtractions, which when introduced into Religion, Morals and Politics, have from cauſes comparatively mean produced the moſt extended and tremendous effects. It is a truth, to which I believe very few exceptions occur, that paradoxes are but the panders and ſatellites to the paſſions. Rarely indeed do we find a paradox which is *friendly* to virtue or moral obligation. They all, by different modes,

modes, tend to enflame this principle, which expelled our firſt parents from Paradiſe, "*ye ſhall be as Gods.*" They tend to diſincline men to what an eminent Theologian* called, with a pregnancy of wiſdom and piety, "a creature ſtate." From this ſource a certain ſtrange compound of fierceneſs and petulance is generated: Modeſty, and the offspring of Modeſty, patient induſtry, is annihilated. Man "by his knowledge becomes truly *brutiſh*;" he is inclined to overbear the humble, annoy the ſimple, and oppreſs the weak. But when to this ſtrong prediſpoſing principle, the indolence of an effeminate, and the luxury and diſſipation of a ſenſual age is added, the evil becomes radical and inveterate. In a ſhort time there will (we have reaſon to fear) remain but two deſcriptions of perſons among us, either thoſe who think not at all, or thoſe whoſe imaginations are active indeed, but "*continually evil.*" In the former, the fountains of knowledge are choaked up by indolence, ſenſuality, and ſtupor; in the latter, the inebriation of pride, and the incentives of tribunitian ambition, have entirely intercepted a view of the dependencies of Laws human and divine, and thoſe connected relations by which man is bound to man, and the creature to the Creator. Their "*fooliſh heart,*" in the language of the Apoſtle, "*is darkened.*" They are "*wilfully ignorant*" of

* Whichcott.

the

the neceſſary imperfections of that polity which embraces a very limited portion of our exiſtence; which imperfections, in truth, a reference to the civil records of all ages and countries, and a conſideration of the very nature of the government of a Being diſordered by guilt, diſtracted by paſſion, and darkened by ignorance, points out as inevitable and invincible. If man *had* that knowledge of his own nature, which can never be underſtood without a diſcernment of his dependency upon the CAUSE of his exiſtence, his deductions and concluſions in moral and political truth, would exempt him from a poſſibility of that dupery, to which the frenzy of the paſſions, and the artifices of thoſe who are ſkilled to turn that frenzy and that dupery to their own baſe purpoſes, renders men in the early ſtages of life, and in the rude ſhoot and ſtrong exuberance of the faculties, peculiarly liable. Of the *principles*, I do not ſay of the *detail*, of political ſcience, A SOUND THEOLOGY is the only ſure and ſteady baſis.*

Having in a manner, perhaps ſomewhat too general, though I truſt not inapplicable to the opinions, events, and circumſtances of the preſent times, adverted to the cauſes of that "*lack of knowledge*,"

* Note 2.

by

by which "*a people is deſtroyed*," I proceed to trace the operations, by which a deſtruction ſo extended in its conſequences, has been effected.

It has been already aſſerted that the maſter-ſpring of every principle which can permanently ſecure the ſtability of a people, is the fear and knowledge of Almighty God. I am greatly inclined to think that had the different Potentates in Europe ſufficiently diſcerned the value of this knowledge, the events we now deplore would have never taken place. The firſt operation of a principle of ATHEISM, and perhaps one of the moſt formidable in its conſequences, is that which leads political men to conceive of CHRISTIANITY, not as of a ſyſtem deeply involving the perſonal and individual intereſt of mankind here and hereafter, but as of a mere State engine, and a ſubordinate auxiliary to Civil police.* This was, I fear, a very prevalent opinion in various nations upon the Continent, even to that very day when the flood-gates of deſolation were opened upon them. But no *ſuch* views of the Goſpel will either be beneficial to man, or acceptable to God. Religion was not inſtituted (in the divine counſel I mean) for the purpoſe of *ſociety* and *government*, but *ſociety* and *government* for the purpoſes of *religion*. That *without* religion, government can-

* Note 3.

not

not permanently exiſt, is ſufficiently evident: but we ſhall do well to obſerve, it is not only the cement and baſis of ſocial order and regimen, but its FINAL CAUSE. This ſublime view the ſcripture exhibits to us in the "*Lamb that was ſlain from the foundation of the world.*" This is that "*determined counſel and foreknowledge of God,*" which directs and adjuſts the various revolutions of civil affairs, the riſe and fall of empires, the progreſs, maturity, and decay of arts and learning, the impetuoſity of human paſſions, the refinement of politicians, and every movement of the national communities of the earth, to the ultimate advancement of the Goſpel of his Son, which ſaid of old, "*to Cyrus, thou art my Shepherd, and to the Temple, thy foundation ſhall be laid.*" Had a ſolicitude to profeſs Chriſtianity in its purity, and to diſſeminate it with zeal by various channels among the different orders of thoſe committed to their charge, been more prevalent among the civil governors of Europe, all the doctrines of anarchy, all the abſurd opinions, which have cauſed this accumulated deſtruction and ruin, would have ſhrunk from the luſtre of divine truth, as the ſtars from the riſing ſun. When men admit or embrace the doctrines of the *Sovereignty of the People*, of the *Duty of Inſurrection*, the *Natural Equality of Man*, his *impreſcriptible and unalienable Right to be his own Legiſlator*, it is not that their underſtanding is deceived,

ceived, but their paſſions enflamed. Theſe ſhallow ſophiſms are in no degree believed by thoſe who diſſeminate them, whoſe meaning is to found upon them the ſevereſt and moſt relentleſs tyranny under which the human race ever yet groaned.* From ſuch miſerable artificers of fraud, Chriſtian principles can alone protect us. Thoſe, by referring all government to its *heavenly* original, enlarge the views, purify the paſſions, and by combining conſcience with expediency, derive the meaſures of obedience from their true and genuine motives. How ſtrong an obſtacle true Religion interpoſes to the deſigns of factions, and the partiſans of the modern codes of anarchy, is ſufficiently evident from the inveterate malice which they uniformly bear to the ſmalleſt approximation to its principles or practice. And wiſe are they in their generation. When a principle of dependency upon God is removed, there is no longer room for the operation of beneficial laws, equal juſtice, or ſocial ſubordination. It is impoſſible to erect genuine rational liberty on the ruins of conſcience, or to reſt conſcience on any other baſis than the word and the ſuperintendence of a moral Governor. All the boaſted liberty, founded on the maxims of litigious pride, is palpably and undeniably found to be nothing more than THE DOMINATION OF PASSION OPERATING BY PHYSICAL FORCE.

* Note 4.

To the plauſible deluſions of fraternity and equality, which were exhibited and propagated in France, had counſel been taken of God, other nations would not have lent a willing ear, but would have in time diſcerned, in the extravagant doctrines of unmeaſurable licentiouſneſs, that germ of PIRATICAL DEPREDATION from without, and ſevere INTERNAL DESPOTISM, which that ferocious and devoted nation is reciprocally inflicting and ſuffering.

But in other effects of the want of divine knowledge are we to trace the origin of the calamities which have overſpread the earth, and ſpecifically thoſe which have lately menaced the ſtability and unity of the Britiſh empire. From an inadvertence, amounting nearly to judicial ſtupor, there has of late prevailed an obſtinate repugnance to trace and acknowledge the ſimilar ſources and congenial effects of Atheiſm and Superſtition. Great ſurely is the ignorance of moral cauſes, which can ſuppoſe that the *one* of theſe controuls or counteracts the *other*. As *Atheiſm* preſumptuouſly attempts to diſcard a moral government, in order to open a fearleſs unreſtrained indulgence for the impetuoſity of paſſion, ſo *Superſtition* adminiſters, upon a principle of commutation, to thoſe ſame indulgences. It is utterly ſubverſive of the two grand pillars of the divine adminiſtration, his Juſtice and his Mercy. It neither

ther ſuppoſes unrighteouſneſs to render men obnoxiouſneſs to the former, or that real contrite reformation will through the mediatorial covenant in CHRIST place us within the abundant extent of the latter. *Without*, an abject veneration for prieſts, and a punctual and mechanical performance of idle ceremonies, the view of the placability of God is precluded and intercepted by Superſtition: and *with* them, unlimited confidence and ſecurity to every exceſs is fraudulently exhibited. Thus are both *Atheiſm* and *Superſtition* inſtruments of the general adverſary of mankind. Their *origin* is in the wilful ignorance of God, and their *operation* in the mercileſs deſtruction of his creatures. So cloſely are they joined, that they act reciprocally as *cauſe* and *effect*: the one, in the order of divine juſtice, is frequently inflicted as a puniſhment of the other. That this connection ſhould not be more clearly and generally diſcerned, ſufficiently evinces, that however men may pride themſelves upon their ſagacity, there is a great lack of that knowledge which is the "ſtability" of a people. Pagan wiſdom has in this inſtance far ſurpaſſed us, who might borrow light from better ſources, and has conſidered, in one of its moſt maſterly treatiſes, the origination of the one of theſe principles from the other, with a ſoundneſs of judgment, and a depth of obſervation, which even modern experience could have ſcarcely improved.*

* Note 5,

Surely therefore we may conclude that where *Atheiſm* abounds, *Superſtition* is not far removed, and that the *converſe* is equally true. Thoſe who have duly and maturely weighed theſe important truths, whoſe philoſophy has been tempered with a reverential awe of the diſpenſations of Providence, will not be at all ſurpriſed that after the wide ravages which Atheiſm and Anarchy have committed in various parts of Europe, when *they*, as it were, ſeemed tired, though not ſatiated with carnage and deſolation, that, in a Siſter-kingdom, POPISH SUPERSTITION ſhould have ſtarted up, as an organ and auxiliary, in completing the work of confuſion and devaſtation. It will not in the leaſt ſtartle the experience of *thoughtful* men, that after a ſevere conflict begun in France between Infidelity and Popery, after the complete devaſtation of the property, and the moſt ſavage cruelty inflicted upon the perſons of the Romiſh Eccleſiaſtics, that unmoved by all this, Popery ſhould in Ireland join its machinations with thoſe of its furious antagoniſt againſt that Proteſtant eſtabliſhment, which had ſhewn ſo tolerant a ſpirit to that religion, and had in *this* kingdom exhibited ſuch unbounded liberality and kindneſs to its exiled and diſtreſſed miniſters, the victims of Atheiſtical ferocity—this, I ſay, will not at all ſtartle thoſe whoſe ſentiments of Popery are derived from its authentic records, the eſſential principles of its conſtruction,

the

the invariable tenor of its conduct, and from the leſſons of the moſt penetrating, profound, and judicious of our Theological predeceſſors. Neither, on the *other hand*, will thoſe who have ſtudied the ſprings of human action, be ſurpriſed that in both theſe kingdoms the moſt turbulent demagogues, and the loudeſt aſſertors of unbridled liberty, ſhould lend every aſſiſtance, and hold forth every incentive, to extirpate the Proteſtant religion, and rivet the moſt abject ſyſtem of moral and intellectual ſlavery on the Iriſh Nation. We, however, ſhall not, I truſt, be ſo far deceived, as not to be aware that the *power* and *predominancy* of Popery, (for this is the true meaning of Catholic Emancipation) in *any part* of the empire, is utterly inconſiſtent with the quiet, order, and ſecurity of the reſt,* and perfectly irreconcilable to the principles of that Revolution, of which it was the *united* glory to deliver us from Popery and arbitrary Power. To the principles of that Revolution they can ſurely lay ſmall claim, who are labouring to further that very project which the virtue of our Proteſtant anceſtors rendered abortive, in the hands of the infatuated James the Second, and by the aſſiſtance of that *very nation* which co-operated with him in his unwarrantable deſigns.—From *ſuch* aſſertors of civil and religious liberty, may Almighty God in his mercy defend us and our poſterity!

* Note 6.

Of

Of theſe calemities, the true and permanent remedy will not be found in farther extenſion of civil privileges to the Papiſts, which experience has ſhewn to be of ſo ſmall avail; a continued ſeries of conceſſion, conferred even to a blind and precipitate prodigality, unknown to the *wiſdom* of our anceſtors, ſeems to have inſtigated revolt, rather than produced conciliation, gratitude, or obedience. Neither can the application of force, ſolely I mean and ultimately, produce this deſirable effect. *Force* cannot reach *opinion:* while the principles of the ſuperſtition which had ſo large a ſhare in this revolt continue to be widely extended in Ireland, while they are encouraged by public ſanction, and perpetuated by the erection and even Parliamentary endowment of Popiſh ſeminaries, the embers will for ever, under all circumſtances, be ready to burſt forth into wide and deſtructive ruin and conflagration. The *true* and radical remedy is to be ſought in the vigilant exertions, conſtant reſidence, and pious zeal of the Proteſtant Clergy, in the recovery of the lower ranks among the Iriſh from that ignorance and barbariſm in which they are deſignedly kept by the Romiſh Eccleſiaſtics; in the careful perſevering, and zealous diſſemination of that ſcriptural and Proteſtant light, for "*the lack of which a people is deſtroyed!*"*

* Note 7.

To

To conclude.—If the preſent diſaſtrous ſtate of human affairs, in all its extent and all its bearings, if the various foes by which civil ſecurity and ſocial order is beſet, are brought into review before us, we can aſcribe it but to one ſource, a corruption of *morals*, produced by a previous depravation of the *opinions* of mankind. Under every external ſemblance of civilization, amidſt the higheſt refinement of every ornamental art, a groſs ignorance of Almighty God, of his diſpenſations, of the foundations of his revealed word, as laid in our own nature and corruption, and even in the moral hiſtory of man, has widely prevailed. And what ſurely conſtitutes a great, and *perhaps* remedileſs aggravation of this ignorance, is, that it has been aſſociated in the ſuperior ranks of the various countries of Europe, with the affectation of worldly wiſdom, and the high boaſt of intellectual light; it was not the pitiable ignorance of poor uncultivated ſavages, but a wilful ignorance generated by calm preſumption, ſolemn mockery, and contemptuous pride. Foreign politicians, in the hardened refinement of their hearts, were weak enough to ſuppoſe that the civil purpoſes of religion would be anſwered by Superſtition; and with an external reverence, and an internal contempt cloſed in with all the corruptions, idolatry, and bigotry of the Roman Church. But this ſuperſtition was a broken reed; it interpoſed not a ſingle obſtacle to this ruin and convulſion, but

but incalculably in many inſtances accelerated its progreſs. It rendered the minds of its poor ſenſeleſs votaries a proper receptacle for the doctrines of Anarchy and Atheiſm. It is utterly falſe to ſay, that Religion was deſtroyed in France and Italy by the ſucceſs of revolutionary arms and principles. That very Revolution was effected by the previous deſtruction of Religion. Upon the ruins cauſed by political refinement and Romiſh fraud and tyranny, was founded that fierce, ſuperficial, and contemptuous ſyſtem of Infidelity, dignified by the name of Philoſophy. Hence have flowed thoſe effects which have carried with them unexampled havock, and threaten little ſhort of univerſal extermination to the moſt flouriſhing and civilized communities of the world.

But I am perſuaded that it will be the wiſdom of this and ſimilar ancient inſtitutions, to diſcern the ſeat of the diſeaſe, and to apply with immediate induſtry what I firmly believe the only effectual remedy. If the events we deplore and deprecate ariſe from ignorance, error, and falſe opinion, it is only in an early knowledge and correction of thoſe errors that this peſtilential malady *can* be counteracted. If this deſtructive ignorance is ſpecifically the ignorance of Almighty God and his diſpenſations, to revive and diſſeminate with activity the principles of a ſound, Chriſtian, and orthodox theology,

ology, will, I am convinced, be thought our beſt intereſt, as it is our bounden duty. This cannot be done without rendering Theology, in its *grand leading* principles (I do not ſay in its *detail*) a ſubſtantial, integrant, and indiſpenſable part of education in this and other great preparatory ſeminaries. And indeed, in addition to the obligation we are under to God and our country to diſcharge this duty, I have no heſitation in aſſerting, that without combining the ſtudy of the ſacred records with our other purſuits, we ſhall very imperfectly fulfil our office in the general promotion of learning and ſcience. With ſkill in the learned languages, with hiſtorical and chronological reſearch, with the ſtudy of the moral and metaphyſical philoſophy of Greece and Rome, and even the more elegant arts of poetry and eloquence, advancement in this ſtudy is cloſely connected; neither can any of theſe be carried to their *full* perfection, if this connection is broken and diſſolved. I cannot but add, that to do this we have great encouragement, as the moſt eminent examples of maſculine eloquence, profound thought, and vigorous argumentative powers, exhibited by our Theological writers, are ſuch as to lay the foundation of eminence in *every* profeſſional deſignation of the talents of the riſing generation. I am perſuaded that it will be needleſs for me to ſuggeſt to this venerable body, that it is our duty to direct theſe reſearches, not in the ſpirit of that floating

ſcepticiſm

ſcepticiſm which aſſumes the name of *free enquiry*, but according to the tried, ſound, and evangelical faith of the Engliſh Church, to which our moſt zealous adherence is ſolemnly, voluntarily, and perſonally pledged, and which, notwithſtanding the deplorable decay and apoſtacy of the times, is ſtill moſt dear to all that is virtuous and honourable in the Engliſh nation. Well may it be ſaid of our eccleſiaſtical and academical eſtabliſhments, as of Saul and Jonathan of old, "*in their lives they were lovely and pleaſant, and in their deaths they will not be divided.*" It will be our wiſdom likewiſe carefully to check thoſe habits of indolent diſſipation which are a moſt ſerious and inſurmountable obſtacle to the ſubſtantial and ſyſtematical acquiſition of all knowledge, but peculiarly diſqualify the mind for the cultivation and perception of divine truth. In theſe retreats it is a conſiderable point gained, if ignorance and indolence are here rendered uncomfortable. The manners of our venerable predeceſſors might be conſiderably removed from the artificial elegance and the feeble politeneſs of what is commonly called the world, but they were likewiſe removed from its follies, corruptions, and affectation. Though frequently impelled by duty to controul the licentiouſneſs, and to enforce the induſtry of young men, even by an apparent ſternneſs of diſcipline, yet they never loſt their affections, for they never forfeited their eſteem. Thoſe committed to their charge looked up to them as their parents in religion,

religion, virtue, and wiſdom, and retained a filial and reverential attachment, both to them and the inſtitutions of which they were guardians, to the lateſt moment of their lives.

I ſhould feel myſelf greatly deficient in the high reſpect which is due from me to thoſe before whom I now ſpeak, if I were to appeal to the meaner motives of the perſonal intereſt they all have in theſe eſtabliſhments, nor would it be decorous in me to ſuppoſe for a moment an inadvertency to that maxim of ancient wiſdom, " that all inſtitutions are preſerved only by an adherence to the principles and end for which they were inſtituted."* But we will anticipate that from a ſenſe of ſacred duty, the active exertions of this venerable body will correſpond with the aweful exigencies which demand them; and that in the ſupport of learning, religion, and loyalty, its conduct will be ſuch as might be expected from its ancient character, its original inſtitution, and its high dignity; and that through your inſtrumentality, the torrent of *Superſtition* and Atheiſm, Faction and Anarchy, will be effectually and maturely ſtemmed; that the clouds of ignorance will be diſpelled, and the knowledge of God and his Chriſt will be once more the ſtability of our times. " *Then ſhall our fields bring forth their increaſe, and God even our God will give us his bleſſing.*"

* Note 8.

APPENDIX.

APPENDIX.

NOTE I.

THIS is marked out by Plato, in what he terms the "θεωρια παντος μεν χρονου πασης δε ουσιας." *De Repub.* lib. VI. Both he and the other great luminary of the Pagan world, Ariſtotle, were equally deſirous, though with ſome difference of method, to carry up this ſublime ſtudy into Theology. *Vide Ariſtot. Metaphyſ.* lib. IV. chap. III. An inveſtigation of the final cauſes of the diſpenſations of Almighty God in the moral world, is, if conducted with calmneſs and humility, one of the moſt uſeful employments of the human intellect. Extremes are certainly to be avoided, that of ſcepticiſm and inadvertence on the one hand, and precipitation and dogmatical preſumption on the other. Under theſe principles I know of no ſubject ſo pregnant in important conſequences as a conſideration of the extremes of ſtrength and weakneſs exhibited by the ancient Greek philoſophers. At the very moment that the dawn of Divine Truth opens upon them, and the day ſeems burſting in full ſplendour, in that very moment (as thoſe who are converſant in their writings well know) they are replunged into the profoundeſt

foundeſt abyſs of intellectual night. This is particularly obſervable with regard to the three foundeſt and nobleſt ſects among them, the Stoicks, the Platoniſts, and the Pythagoreans. After diſcerning and laying down the nobleſt principles concerning the moral and providential diſpenſations of God, they generally cloſe their reſearches in a mere metaphyſical abſtraction, in which even the perſonality of the Firſt Great Cauſe, and the obvious diſtinction between the creature and the Creator, was loſt in what is now denominated Spinoziſm and Fataliſm. Their philoſophy reſembles the courſe of the Rhine, which, after traverſing in a full, wide, and noble current, the fineſt countries in Europe, empties itſelf into the Ocean, in an obſcure rivulet, which can ſcarcely be diſtinctly or definitely traced. Theſe circumſtances, if duly weighed, will point out to the wiſdom of this Univerſity the extreme importance of combining the ſtudy of the ancient Greek philoſophy with our Theological reſearches. The foundations of the evidences of Revelation will be greatly ſtrengthened by obſerving with accuracy the light the Pagans actually obtained, and in diſcerning the inſurmountable boundary which interrupted their farther progreſs. I have ever conſidered the works of Plato, Ariſtotle, and the moral writings of Cicero and Plutarch, as an avenue and portico to Chriſtianity. I am convinced, from ſome experience, that minds imbued with the precepts of theſe men, ſtrengthened

with

with their wiſdom, and elevated with their dignity, will be ſtrongly *prediſpoſed*, both from a review of their excellencies and defects, to cloſe in with the evidence of that Goſpel which brought life and immortality to light. The minds of our young men, ſo formed, would be inacceſſible to the ſilly and ignorant ſophiſms of Voltaire, Rouſſeau, Condorcet, D'Alembert, and Volney. They would conſider them, not as ſeductions to their virtue, but as inſults to their underſtanding. Their rejection would be accompanied with an honourable diſdain of the ſhallowneſs of the impoſture offered to them. If to the other ſtudies purſued in this Univerſity, theſe were added, if an inveſtigation of the laws of God in the moral world were combined with that of his wiſdom in the material ſyſtem, the courſe of our education would then be conſummate. The wiſdom of a Butler, a Plato, and a Newton, would moſt aſſuredly lead to this inevitable concluſion, that "*Chriſt is the wiſdom of God and the power of God.*"

Note 2.

To the heavenly origin of laws and government we are directed by *Pagan*, as well as *Scriptural* authority. As a neceſſary preliminary to all legiſlation, Plato thus propoſes and thus reſolves this important queſtion.

ΘΕΟΣ, ἢ τις ἀνθρώπων, ὦ ξεῖνε, εἰληφε τὴν αἰτίαν τῆς τῶν νόμων διαθέσεως; ΘΕΟΣ, ὦ ξεῖνε, ΘΕΟΣ.

Plato, de Legibus, l. 1.

In

In this opinion Cicero concurs. "Hanc igitur vides ſapientiſſimorum fuiſſe ſententiam legem neq; hominum ingeniis excogitatum nec ſcitum aliquod eſſe populorum, ſed æternum quiddam quod univerſum mundum regeret imperandi prohibendiq; ſapientiâ. Ita principem illam legem & ultimam mentem eſſe dicebant omnia ratione aut cogentis aut volentis Dei. EX QUA illa lex quam *Dii humano generi dederunt* rectè eſt laudata. *Cicero, de Leg.* l. 11. In this aſſertion, therefore, I have ventured to make, we may think ourſelves fully warranted, by very high authority, as well as by the reaſon of the thing.

Note 3.

The reprobation of ſuch ſentiments is expreſſed by Cicero, in very remarkable terms, worthy of *peculiar* notice: "Quid ii qui dixerunt totam de diis immortalibus opinionem fictam eſſe ab hominibus ſapientibus *reipublicæ* cauſâ, ut quos *ratio* non poſſet, eos ad officium *religio* duceret, nonne omnem religionem *funditus* ſuſtulerunt?"

Cicero, de Nat. Deor. l. 1,

Note 4.

Surely a more palpable ſophiſm was never attempted to be impoſed upon mankind than that which is held forth in the expreſſion of the Sovereignty of the People. It is no principle of common ſenſe,

or

or what is the beſt ſenſe reduced to practice, the Engliſh Conſtitution, as ſettled and defined at the Revolution. The Engliſh Laws call the King our SOVEREIGN LORD; if ſo, can any man obey two maſters? can any man be at the ſame time the Governed and the Governor? The very purpoſe of civil government and of all laws, is to take the ſovereignty out of the hands of thoſe, who by the very nature of the thing can never exercife it, and in whom, even in the ſmalleſt ſtate, the attempt to exerciſe it has terminated in the extremes of violence, murder, and confuſion, ending in the tyranny of thoſe who inculcated this precious maxim. It muſt be a lack of knowledge only in their diſciples which can enable thoſe who place this palpable abſurdity in the front of their political creed, to carry on the work of impoſition for a moment. But I believe it is a work of great difficulty, even in the worſt of times, to overwhelm the reaſon and extinguiſh the ſuggeſtions of conſcience in the Engliſh people. This difficulty thoſe who have attempted it, have, God be praiſed, experienced. Doctrines are known by their fruits. The fruits of theſe, as exhibited in all ages, have been ſufficiently bitter, even where internal anarchy was the only conſequence; but in the preſent inſtance, it is not merely the domination and deſpotiſm of theſe bad men of our own nation we have to dread, but the perpetual ſubjugation of ourſelves and our children to an inveterate

terate foreign foe, which has by the aſſiſtance of theſe deluſions, more than by the force of their arms, been enabled to plunder and enſlave thoſe whom they had previouſly divided among themſelves. We read in Holy Scripture of "*the madneſs of the people*," but never, I believe, of *the ſovereignty of the people*; and ſurely that madneſs would be moſt conſpicuous in the preſent moment, if it precluded a view of the palpable effects of this doctrine, where it has been voluntarily adopted or forcibly obtruded. In the former caſe, the effects have been a complete ſubverſion of all true liberty, and the ſevere, relentleſs, uncontrouled dominion of a few artful deſpots; in the latter, the ineffable bleſſings of legiſlation, at the point of the French bayonets, in the midſt of famine and beggary. The whole progreſs of demagogues to deſpotiſm, thro' ſuch like artifices, as it was ſenſibly felt, ſo was it moſt eloquently deſcribed by the political writers of antiquity. Scholars would do well to attend to the full diſcuſſion of this ſubject in the eighth book of the Republic of Plato, from which I have ſelected a few paſſages, in order to promote a peruſal of the whole.

C

Ἡ λαῤ ἀγαν ἐλευθερια ἐοικεν ουκ εις ἀλλο τι η εις ἀγαν δουλειαν μεταβαλλειν και ἰδιωτη και τη πολει. Εικοτως τοινυν, ουκ ἐξ ἀλλης πολιτειας τυραννις καθισταται η ἐκ δημοκρατιας. Ἐξ (οιμαι) της ακρατατης ἐλευθεριας, δουλεια πλειση τε και ἀγριωτατη——Εκεινο τοινον (ἐφην) ἐλεγον το των ἀργων τε και δαπανηρων ἀνδρων γενος, το μεν ἀνδρειοτατον, ἡγουμενον αυτων· το δε ἀνανδροτατον, ἐπαμενον· ους δη ἀφωμοιουμεν κηφησι, τους μεν, κεντρα ἐχουσι· και τους δε, ἀκεντροις.——εις δε γε, οιμαι, τας ἀλλας πἐριοντας πολεις, ξυλλεγοντος τους ὀχλους, καλλιστ' φωνας και μεγαλας και πιθανας

μισθωσαμενοι, εις τυραννιδας τε και δημοκρατιας ελκουσι τας πολιτειας.——Μανθανω οτι ὁ δημος ὁ γεννησας τον τυραννον, θρεψει αυτον τε και ταιρους.——τουτο δη ομολογουμενη αν ηδη τυραννις ειη, και, το λεγομενον, ο δημος φευγων αν καπνον δουλειας ελευθερων, εις πυρ δουλον δισποτειας αν εμπιπτωκως ειη, αντι της πολλης εκεινης και ακαιρου ελευθεριας την χαλεπωτατην τε και πικροτατην δουλων δουλειαν μεταμπισχομενος.

Plato, de Rep. l. VIII, *per Maſſey.*

NOTE 5.

PLUTARCHUS. Περι δεισιδαιμονιας.—Of the connection and reciprocal actions of *atheiſm* and *ſuperſtition*, the ſentiments of the calmeſt and profoundeſt thinkers have been uniform and deciſive. The ſuppoſition that one was excluſive of the other, and that the prevalence of the *one* excludes the *danger* of the other, is one of thoſe prominent inſtances of *lack of knowledge for which a people is deſtroyed.* The generation of Atheiſm by Superſtition is thus ſtrongly and emphatically marked by Plutarch, in the above-mentioned invaluable treatiſe. Η Δεισιδαιμονια τη Αθεοτητι και γενεσθαι παρεσχεν αρχην, και γενομενη διδωσιν απολογιαν, ουκ αληθη ουδε καλον· προφασεως δε τινος ουκ αμοιρον ουσαν.

CHILLINGWORTH aſſerts, to the ſame purpoſe, "Experience juſtifies that, and when and where POPERY has moſt abſolutely commanded, there and then *Atheiſm* hath moſt abounded."

Preface to Charity Maintained."

Of the reproduction of *Superſtition* from *Atheiſm* the following ſentiments of BISHOP BUTLER may convey very *ſeaſonable* admonition. "The danger of

of Superſtition cannot but be *increaſed* by the prevalence of *irreligion*, and by its *general* prevalence, the evil will be unavoidable. For the common people wanting a religion, will take up with almoſt any Superſtition which is thrown in their way; and in the proceſs of time amidſt the *infinite viciſſitudes of the political world, the leaders of parties* will certainly be able to *ſerve themſelves* of that Superſtition, whatever it be, which is getting ground, and will not fail to carry it to the utmoſt length their occaſions require.—This is the preciſe uſe which the *Republican* faction of this day is making of *Popery*. *Biſhop Butler's Sermon*, XXI. *p.* 339, 340.—God grant that ſuch oracles of wiſdom, as I have juſt cited, may not be " Dei juſſu non unquam credita Teucris !" I canot refrain from obſerving, that we find ſome vigorous and animated ſentiments upon this head in BISHOP WATSON's late Addreſs to the People of Great Britain, p. 33 and 34—I repeat it, that the daggers of Superſtition have been ſharpened by the pretended patriots in both kingdoms. They ſeem to think that the atrocious cruelties inflicted upon the Proteſtants in Ireland would not have reached their FULL MEASURE without *their* incentives.

NOTE 6.

How juſtly and ſagaciouſly Biſhop Sherlock thought in *his day* upon this ſubject, appears from the following paſſage, which occurs in the 12th of his occaſional diſcourſes. " The preſent Government and the Proteſtant Religion muſt ſtand or fall

together; Papiſts are by Principle enemies to both; the more ignorant they are, the more determined and deſperate enemies they will be; as being free from the reſtraints of conſcience and reflection, to yield blind obedience to their directors. Whenever the public has been *diſtreſſed by internal commotions*, the ſtrength of Popery in Ireland has been fatally experienced. The ſituation of affairs in Charles the Firſt's time, brought them to take arms, and the general maſſacre of the Proteſtants is ſtill freſh in memory, in which thouſands periſhed by cruelties unknown even among barbarous nations. At the Revolution, the Popery of Ireland endangered the Proteſtantiſm of the three Kingdoms, by finding employment for the arms of England, when they were wanted elſewhere to ſupport the cauſe of Liberty and Religion; and ſhould we ever be ſo unhappy as to ſee our Religion and Liberty put again to the chance of War, there can be no doubt *which ſide* the Iriſh Papiſts would take."

Note 7.

How large a ſhare Popiſh ſuperſtition had in producing the deplorable and ſanguinary ſcenes, which have laid Ireland waſte, it is impoſſible for thoſe who are reluctant not to admit, and muſt by all impartial men be immediately diſcerned and acknowledged. The active part which ſo many of their eccleſiaſtics have taken, the oaths of Proteſtant extermination ſo generally adminiſtered, the exemption of Catholics from the murders and ravages inflicted on the perſons and properties of Proteſtants, the confeſſions

feſſions of the leaders in the revolt, as reported by the Committee of both Houſes of Parliament, leave it beyond a doubt, even to thoſe who are ignorant of the practices, hiſtory, and principles of that ſuperſtition. The reports of the ſecret Committee of the Iriſh Houſe of Commons diſtinctly ſtate, "that the Catholic prieſts had ceaſed to be alarmed at the calumnies which had been propagated of French irreligion, and were all well affected to the cauſe; that ſome of them had rendered great ſervice in propagating, with diſcreet zeal, the ſyſtem of the Union." *Vid. Appendix to Iriſh Committee, No. 30, p. 229.* It is not denied that other cauſes might conſpire with the Popiſh influence. I am ready to admit, that in the early ſtages of this inſurrection, many among the Diſſenters might, with a view of deſtroying the eſtabliſhed Church, co-operate with the general enemy of Proteſtants. Atheiſts, and the patrons of French politics, ſtrongly ſaw in the predominance of ſuperſtition, leſs obſtacles to their purpoſes, than in the ſound ſcriptural and loyal religion of the eſtabliſhed Church, and therefore heartily courted the alliance of the Romaniſts. But I am perſuaded that the combined force of all the other cauſes could not have produced theſe deplorable events, unleſs it had been aſſiſted by the ſtrength, extent, and malignity of the Popiſh religion. The Diſſenters in the North of Ireland, I have been credibly informed, alarmed with the fears of extermination, which their new aſſociates ſo liberally denounced againſt all Proteſtants, had the judgment to diſcern the precipice to which they were hurrying, and to withdraw themſelves in time from this nefa-

rious

rious combination. It is greatly to be wiſhed that this their diſcretion may lead them to diſcern their true intereſt in both kingdoms better than in times paſt! Thoſe who are acquainted with the *authentic repoſitories* of Popiſh doctrines, which they themſelves admit to be the indiſputable and irreverſible ſtandard of their faith, will not want the inſtruction of preſent events to inform them how precarious, and I had almoſt ſaid, how chimerical it is, to expect that Roman Catholics ſhould be ſubſtantially or permanently loyal to a Proteſtant government: As a body I mean, for that there are individuals whoſe humanity and loyalty would be ſhocked at the barbarous practices to which their principles lead, I am fully ready to acknowledge. But the enquiry is not what reſiſtance a few minds endued with good nature and humanity will make to their own creed, but what will be the influence of the ſyſtem upon the majority of its adherents. The hiſtory of all ages demonſtrates what it has actually been. The tenor of events is uniform. The rebellion and maſſacre in Ireland in 1641, and that of St. Bartholomew in France, and the *preſent* commotions in Ireland, all exhibit the ſame featurss. SCIRES E SANGUINE NATOS! They are equally diſcernible in the ferocious decrees of the councils of Lateran or Conſtance; in the overbearing and inflammatory menaces in the Paſtoral Letter publiſhed in the name of Dr. HUSSEY, titular Biſhop of WATERFORD, or in the *diſcreet, evaſive* Paſtoral Inſtructions of Dr. Troy, printed in Dublin, and reprinted in London, in the year 1793.—It is greatly to be wiſhed that our Theological ſtudents would

read

read not what is written *againſt* Popery, but what the Papiſts write *themſelves*. It is to be wiſhed that they ſhould ſearch for their doctrines where the Papiſts *themſelves* tell us they are to be found. "We wiſh (ſays Dr. Troy, titular archbiſhop of Dublin, in his Paſtoral Inſtructions, p. 103) that Proteſtants and others may judge of our civil and religious principles by our catechiſms, by our books of devotion and religious inſtruction, by the Paſtoral Letters of our Biſhops, by the dogmatical inſtitutions of Popes, by THE DOCTRINAL DECISIONS OF OUR GENERAL COUNCILS, and by our uniform conduct." We agree perfectly with Dr. Troy, and wiſh that thoſe were *well* known. I particularly recommend to thoſe who have acceſs to them, the BULLARIUM ROMANUM, and above all, becauſe it is the *higheſt* authority known to the Roman Catholics, the CONCILIA GENERALIA. The decrees of a legitimate general council are infallible and irreverſible. In this ALL parties among them agree. I leave them to ſpeak for themſelves, and requeſt Proteſtants to judge what degrees of mercy to their Proteſtant fellow-ſubjects, or loyalty to an heretical prince, is to be expected from them, when their power or numbers enable them to act. I have made large extracts from the 3d chapter of the 4th council of Lateran held under Innocent III, in 1215, one of the moſt eſteemed, and undeniably formal and legitimate. Not one tittle of it can any Roman Catholic diſclaim.

"Excommunicamus, et anathematizamus omnem hæreſin, extollentem ſe adverſus hanc ſanctam, orthodoxam,

orthodoxam, catholicam fidem, quam ſuperius expoſuimus, condemnantes *univerſos hæreticos* quibuſcunque nominibus cenſeantur: facies quidem habentes diverſas, ſed caudas ad invicem colligatas, quia de vanitate conveniunt in idipſum.

Damnati verò, ſæcularibus poteſtatibus præſentibus, aut eorum ballivis relinquantur *animadverſione debita puniendi*, clericis prius à ſuis ordinibus degradatis, ita quod bona hujuſmodi damnatorum, ſi laici fuerint, confiſcentur: ſi verò clerici, applicentur eccleſiis à quibus ſtipendia percepetunt.

Qui autem inventi fuerint ſola *ſuſpicione* notabiles, niſi juxta conſiderationes ſuſpicioſis, qualitatemque perſonæ, propriam innocentiam congrua purgatione monſtraverint, *anathematis gladio feriantur*, et uſque ad ſatisfactionem condignam ab omnibus evitentur, ita quod ſi per annum in excommunicatione perſtiterint, ex tunc velut hæretici condemnentur.

Moneantur autem, et inducantur, et ſi neceſſe fuerit, per cenſuram eccleſiaſticam COMPELLANTUR ſæculares poteſtates, quibuſcunque fungantur officiis, ut ſicut reputari cupiunt et haberi fideles, ita pro defenſione fidei præſtent publicè juramentum, quòd de terris ſuæ juriſdictioni ſubjectis, *univerſos hæreticos ab Eccleſia denotatos, bona fide pro viribus* EXTERMINARE *ſtudebunt*, ita quòd à modo, quandocunque quis fuerit in poteſtatem ſive ſpiritualem, ſive temporalem aſſumptus, hoc teneatur capitulum juramento firmare.

Si

Si verò dominus temporalis requisitus, et monitus ab Ecclesia, terram suam *purgare* neglexerit ab hac *hæretica* FÆDITATE, per metropolitanum, et cæteros comprovinciales Episcopos excommunicationis vinculo innodetur. Et si satisfacere contempserit infra annum, significetur hoc summo Pontifici, *ut ex tunc ipse vasallos ab ejus fidelitate denuntiet absolutos, et terram exponat catholicis occupandam; qui eam exterminatis hæreticis sine ulla contradictione possideant, et in fidei puritate conservent*, salvo jure domine principalis, dummodo super hoc ipse nullum præstet obstaculum, nec aliquod impedimentum opponat, eadem nihilominus lege servata circa eos, qui non habent dominos principales.

Catholici verò, qui crucis assumpto charactere ad hæreticorum *exterminium se* accinxerint, illa gaudeant indulgentia, illoque sancto privilegio sint muniti, quod accedentibus in Terræ sanctæ subsidium conceditur.

Credentes verò, prætereà *receptores defensores* et *fautores* hæreticorum, excommunicationi decernimus subjacere, firmiter statuentes, ut postquam quis talium fuerit excommunicatione notatus, si satisfacere contempserit infra annum, ex tunc ipso jure sit factus infamis, nec ad publica officia, seu consilia, nec ad eligendos aliquos ad hujusmodi, nec ad testimonium admittatur. Sit etiam intestabilis, ut nec testandi liberam habeat facultatem, nec ad hæreditatis successionem accedat. Nullus prætereà ipsi super quocunque negocio, sed ipse aliis

 respondere

respondere cogatur. Quòd si fortè judex extiterit, ejus sententia nullam obtineat firmitatem, nec causæ aliquæ ad ejus audientiam perferantur. Si fuerit advocatus, ejus patrocinium nullatenus admittatur. Si tabellio, ejus instrumenta confecta per ipsum, nullius penitùs sint momenti, sed cum auctore damnato damnentur. Et in similibus idem præcipimus observari. Si verò clericus fuerit, ab omni officio, et beneficio deponatur, ut in quo major est culpa gravior exerceatur vindicta.

Si qui autem tales postquàm ab Ecclesia denotati fuerint, evitare contempserint, excommunicationis sententia usq; ad satisfactionem idoneam percellantur. Sanè clerici non exhibeant hujusmodi pestilentibus ecclesiastica sacramenta, nec eos *Christianæ præsumant sepulturæ tradere, nec eleëmosynas, aut oblationes eorum accipiant.* Alioquin suo priventur officio, ad quod nunquàm restituantur absque indulto sedis Apostolicæ speciali.

Adjicimus insuper, ut quilibet Archiepiscopus, vel Episcopus per se, aut per Archidiaconum suum, vel idoneas personas honestas, bis aut saltem semel in anno propriam parochiam in qua fama fuerit hæreticos habitare, circumeat, et ibi tres vel plures boni testimonii viros, vel etiam, si expedire videbitur, totam viciniam jurare compellat, quod si quis ibidem hæreticos sciverit, vel aliquos occulta conventicula celebrantes, seu à communi conversatione fidelium, vita et moribus dissidentes, eos Episcopus studeat indicare. Ipse autem Episcopus ad præsen-

tiam

tiam ſuam convocet accuſatos, qui niſi ſe ab objecto reatu purgaverint, vel ſi poſt purgationem exhibitam in priſtinam fuerint relapſi perfidiam, canonicè puniantur. Si qui verò ex eis juramenti religionem obſtinatione damnabili reſpuentes, *jurare fortè noluerint*, ex hoc ipſo tanquàm hæretici reputentur.

We ſee the *text*, and have not far to look for the *comment*. I leave them both to the judgment of my readers. Experience ſhews us that this doctrine is not antiquated. The titular BISHOP OF WATERFORD, Dr. HUSSEY's Addreſs to his Dioceſe, both in letter and ſpirit, proves Dr. Troy's (the titular Archbiſhop of Dublin) obſervation to be perfectly juſt: "*The religious principles of Roman Catholics being* UNCHANGEABLE, *they are applicable to all times.*" *Dr. Troy's Paſtoral Letter to the Catholics of Ireland*, 1798. Yet ſuch is the ſyſtem, and theſe the men with whom our wildeſt republicans are now courting a warm and cloſe alliance.

I cannot but obſerve that this ſubject has been treated with great force, courage, and perſpicuity by Dr. Patrick Duigenan, a member of the Iriſh Parliament, in a moſt maſterly Addreſs to H. Grattan, republiſhed in London, for Wright, Piccadilly. I think Dr. Duigenan deſerves the thanks of every loyal Proteſtant throughout theſe kingdoms, who has the ſenſe to diſcern and the virtue to vindicate that genuine ſtate of civil and religious liberty which

which has been ſubſtantially ſecured by the eſtabliſhment in church and ſtate for above a century. —Many ſhallow and ſuperficial notions are corrected in the above-mentioned moſt ſeaſonable and manly production, and the ſagacity and vigilance of Proteſtants directed to objects which from an unfortunate coincidence of circumſtances have been too long out of view. His obſervations (in p. 127) upon the neceſſary connection of Popiſh ſupremacy in ſpirituals, with its Tyranny in Temporals, are ſtrong and convincing. And in controverting the ordinary opinion, that the power and principles of the Roman Catholics are leſs operative and obnoxious from the downfall of the Pope's Sovereignty in Italy, we find a very popular and general, though a very radical error, moſt powerfully and ably combated.

NOTE 8.

Imperium facile iis artibus retinetur quibus initio partum eſt.

Salluſt. de Bello Cat.

FINIS.

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